who was recently called to go on a mission to Finland, is now on his way to that country.

DAIRY BUSINESS.—Bishop E. F. Sheets informs us that, during his recent trip to Bear Lake Valley he visited the dairy of the co-operative mercantile institution of Paris. It is situated in Nounnan Valley, and he was greatly charmed with the air of neatness and cleanliness that pervaded the whole establishment. He was pleased with the excellent quality of the products manufactured—butter and cheese. The surroundings of the dairy have also the same trim and thrifty aspect. Bear Lake Valley and vicinity is one of the best dairy countries "lying out of doors," and in view of this, and in appreciation of the fact, Bishop Sheets informs us that another factory of that kind is about to be established, near the town of Liberty, by President Budge and Brothers J. N. Stucki and Walter Hoge; and still another by Gen. C. C. Rich and brother Ezra T. Clark, some distance from Paris.

BRIGHAM CITY.—We lately met with Judge Samuel Smith, of Brigham City, Box Elder County, from whom we learn that the new factory is ready for the iron roof, which is daily expected from the east, where it was ordered. The structure is being made as nearly as practicable, fireproof. The lower story is of rock, and the upper of brick, with cornice of the latter material. The machinery, which is of a style in advance of that formerly in use, is all upon the ground and ready to be set up. It is confidently anticipated that the new factory will open business on or about the first day of July. Not only the main structure, but also the dye house and other outbuildings will be constructed principally of non-combustible materials. The factory will be a credit not only to Brigham City, but to the Territory, and will be a monument of the indomitable will, power, unity and courage of the people who reared it on the ashes of its predecessor, which was destroyed by fire. The rapid repair of the loss goes to prove the financial vitality of a people whose material affairs are conducted on the co-operative, mutual interested system.

AID FOR THE INDIANS.—The ladies of the Relief Societies are doing an excellent thing for those peacefully disposed, industrious Indians, who have discarded their former nomadic mode of life, and are at work on the farm. The ladies are gathering cast off articles of clothing, washing and mending and forwarding them to brother D. B. Huntington, for those poor and comparatively helpless people. Some of the societies in the wards have done well in this good work, presenting quantities of clothing in good condition. It is to be hoped that others who have not yet contributed will step forward in this matter. We do not know of a more commendable work in which the Relief Societies can engage than in helping the branch of the House of Israel on this continent, who have reached so low a point in the scale of being. It is in the province of the ladies to do their part in helping them to better their condition both temporally and spiritually.

BEST THINGS.—The best theology—a pure and beneficent life. The best philosophy—a contented mind. The best law—the golden rule. The best education—self-knowledge. The best statesmanship—self government. The best medicine—cheerfulness and temperance. The best art—painting a smile upon the brow of childhood. The best science—extracting sunshine from a cloudy day. The best music—the laughter of an innocent child. The best journalism—printing the true and the beautiful only, on memory's tablet. The best telegraphing—flashing a ray of sunshine into a gloomy heart. The best biography—the life which writes characters in the largest letters. Thn best mathematics—that which doubles the most joys and divides the most sorrows. The best navigation—steering clear of lacerating rocks of personal contention. The best diplomacy—effecting a treaty of peace with one's own conscience. The best engineering—building a bridge of faith over the river of death. The best religion—"Mormonism," or the Gospel of Jesus Christ; which combines and comprehends the whole.

At bed-time little Willie was saying the usual prayer at his mother's knee, and having got as far as "If I should die before I wake," hesitated. "Well what's next?" asked his mother, "Well, I s'pose the next thing would be a funeral."

POETRY.

NOT LOST.

The look of sympathy, the gentle word
Spoken so low that only angels heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angels' eyes;
These are not lost.

The sacred music of a tender strain
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds who scarcely pause to hear,
It is not lost.

The silent tears that fall at dead of night
Over soiled robes which once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole;
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childlike faith so tranquil and so sweet,
Which set like Mary at the Master's feet;
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the woeful ways of sin;
These are not lost.

Not lost, O Lord! for in thy city bright
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
These were not lost.

—*Danbury News.*

ADDRESS.—Present address of Elder Ed. Joseph and the Utah Elders of the Welsh Conference, 12, Railway Terrace, Plymouth Road, Merthyr, South Wales.

WANTED.—Mr. William Bailye, Lombard Street, Lichfield, England, would be glad to hear of or from Mrs. Phillis Mary Cooke, wife of Thomas Cooke, once known to be in Hooperville, Weber Co., Utah.—Utah papers please copy.

DIED.

PILLING.—At Eccleston, Lane-end, near Prescott, Lancashire, May 13th, John Pilling, aged 37 years. Deceased was born at St. Helens, Lancashire, and baptized by Elder Wm. James, June 11, 1877. He died in full faith of the Gospel.

BOWLER.—At Trysull, near Wolverhampton, May 19th, Elizabeth Bowler, aged 19 years. Deceased was born at Brewood, Staffordshire, baptized by Elder James Boyden, Nov. 29, 1877, and died in full faith of the Gospel.

WHITE.—At South Church, May 24th, of consumption, Anne, daughter of Thomas and Isabella White, aged 19 years and 10 months. Deceased was baptized in 1877, and died in full faith of the Gospel.—Utah papers please copy.

REDDINGTON.—At Upton, Summit County, Utah, April 29th, Mary C. Reddington, aged 87 years. She was baptized in 1849, and emigrated to Utah in 1869.—"News."

GILLESPIE.—In the 4th Ward, Provo, Utah, April 30th, Mary R., wife of brother Robert Gillespie, of inflamation of the lungs.—"News."

KAMALO.—In the 19th Ward, S. L. City, May 8th, of typhoid fever, John Kamalo, late of the Sandwich Islands, aged 29 years. Deceased was born at Holuiea, Kona, Hawaii, Sandwich Islands, where he was also baptized into the Church; come to this city with his wife and child in 1876, in company with Elder A. L. Smith.—"News."

WALKER.—At Coalville, Utah, May 11th, of a cold, James Walker, aged 55 years. He was born in Stewarton, Ayrshire, Scotland, baptized in 1848; emigrated to Utah in 1874.—"News."

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'SGROVE, BALL'S POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord."—*Isaiah* liv, 17.

No. 25, Vol. XL. Monday, June 24, 1878. Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

UTAH EMERGES FROM HER ISOLATION. TRANSFORMATIONS INCIDENT THERETO. ZION'S CO-OPERATIVE MERCANTILE INSTITUTION. THE "MORMON" EMIGRATION. PARTING VIEW OF BRIGHAM YOUNG.

(By Edward W. Tullidge.)

The mode of conducting the emigrations from Europe was as patriarchal as the Church itself. As the emigration season came round, from every Branch and Conference the Saints would be gathered and taken to Liverpool by their Elders, who saw them on shipboard in vessels chartered for their use. Not a moment were they left to the mercy of the "runners" and shipping agents. When on board, the companies, which in some cases have amounted to nearly a thousand souls per ship, were divided into wards, each ward being under its President or Bishop, and his two Councilors, and each company under its President and Councilors; and besides these were the doctor, steward, and cook, with their assistants. During the passage, regular service was daily observed,—morning and evening prayers, preaching meetings and councils. Besides these were numerous entertainments, concerts, dances, etc., so that the trips across the Atlantic were like merry-makings, enjoyed by the captains and their officers as much as by the Saints. Reaching America a similar system was pursued on the railroads, up the rivers, and across the plains until the Saints arrived in the valleys, when they were received, in the old time, by Brigham and the authorities in Zion, and sent by Bishop Hunter to the various settlements where they were most needed to people the fast-growing cities of Utah.

As the "Gatherer," Brigham is as colossal as he was in the character of the Mormon Moses in the exodus. In the one, he founded Utah with a brave apostolic band of pioneers; in the other he has peopled Utah from the robust races of Great Britain and Scandinavia. Their children will inhabit these valleys for generations to come, fill up their cities of to-day, and build as many more. The Gen-

tiles may, indeed will, increase in the "land of the Saints," but the "Mormons" will ever outnumber them ten to one, and they and their children will form the backbone of the State.

Here, for the time being, we must take a parting view of Brigham Young.

The statue of the man is boldly chiseled in his life, as by his own hands.

In this history we have seen him as the fitting successor of the Mormon Prophet, as the modern Moses, and the founder of Utah. To the popular mind, the whole epic of Mormonism is embodied in the lives and missions of Joseph Smith and Brigham Young; but quorums of great men, in the Mormon sense, have helped to bear the "kingdom"—this ark of "the new and everlasting covenant"—upon their shoulders. And, apostolically viewed, they have been men of great character, great force, and surpassing faith,—which constitute the soul of all new religions that bear the stamp of destiny.

In the history of the "Mormons" we have seen the real apostolic character, and the manifestation of the superhuman forces of a religion destined to be the beginning of a new dispensation and civilization. The leaders have been like the fishermen who established Christianity, and their disciples like those who laid the foundation of all the christian empires. Such a class of divines, and such a people, under Joseph Smith and Brigham Young, have grown into a mighty power. We have seen their strange works and methods in these chapters. They have not been as polished stones, but, as they liken themselves—as the "little stone cut out of the mountain without hands," forecast by Daniel the Prophet, as the "Latter-day kingdom," which should roll down from the mountain and "fill the whole earth."

And Brigham Young, in the characteristic work of his life, has made this possible. Without such a man, as Joseph's successor, it never could have been fulfilled. Joseph was a *divine* success; Brigham has clothed it in the body of a great worldly success, and the world who rejected the one has been made to comprehend a successful Mormonism in the other. He has made it comprehend Mormonism in a matchless exodus; he has pioneered America westward; he has founded Utah, with the groundwork of over three hundred cities, some of which will yet be known among the great cities of America. He has, through the Elders, missioned a world and gathered an Israel from many nations; he has, on the Prophet Joseph's pattern, built up a new social and religious system; he has established polygamy, which was alone enough to revolutionize a nation—and not unlikely his organized experiment may markedly affect the marriage question of the world; he has prayed with as much faith as Elijah, and wrought with as much hard sense as Peter the Great; in fine, he has brought to a practical success the strangest movement of modern times.

Brigham Young has led his people thirty-three years. Seldom does it fall to the lot of rulers to sway the sceptre so long; still less seldom to keep up in their lives such an unwearied sensation. His name has now provoked and now charmed "all the world." A marvelous psychology has been in that name, to thus prevail.

He has just completed his seventy-fifth year (June 1st, 1876). His will is still matchless; his mind still sound. View the man as we may, Brigham Young is an enduring name. The friction of centuries will not erase it.

LEAVES FROM THE LIFE OF A MAN.

BY A "MORMON" ELDER.

—o—

[CONTINUED FROM PAGE 373.]

But the day of decision arrived, the repeated testimony was, that all who in honesty of purpose and integrity of heart desired to "know the doctrine" could demonstrate in and by obedience, its claims upon mankind; this position was not only scriptural, but reasonable and honest, the proof was

within the grasp if the conditions were present; and if not so established it was no more to retire from "Mormonism" than from other "ism" of the times; the world was open, one more trial only could be made, and this a failure, would but consign the "Pretender" with its predecessors, to the limbo of all now superfluous systems and superstitions of the past. With curiously mixed feelings the young man presented his name as a candidate for baptism, and in a few short, but thoughtful days, he went down *again* into the waters of baptism in obedience to clear conceptions, tinged a little however with incredulity as to the final issue; no apostolic administrator was sought for the simple, yet solemn ordinance; a local Elder, long since gone to his account, attended the trio who presented themselves on that occasion; a plain man (though by the way an Irishman) "In the name of the Father, and of the Son, and of the Holy Ghost," "buried" each one "in Baptism," for "the remission of sins," and on the following Sabbath they were all "confirmed" as members of the Church by the "laying on of hands for the gift of the Holy Ghost;" no startling manifestations belong to this part of the experience of our convert, yet he became possessed of an intense sense of satisfaction, of an unusually clear comprehension of the truths of the Gospel, both of ordinance and doctrine, and their relative bearing upon each other; this was followed by an overpowering desire to gather with the Saints in the distant stakes of Zion; now many an earnest letter was sent to the dear old mother, and in the quiet country town a good deal of comment was created as to the character of the new associates, for in that sleepy region the "Mormons" were still unknown; the mother considered this change as but another of the vagaries of her wayward son, and prophesied (so to speak) that it was but the prelude to other changes in the future, but the reply was "No," here at last is rest for the weary feet, here there is surely a foundation which will stand unmoved.

It was a grand thing about this time to grasp in some sense the idea of the personality of the Father; to sense that scripture, reason, and truth were all opposed to that mythical nonentity of Christendom "without body, parts or passions," this idea which had not only precluded but extinguished the last possible hope of communication; from so unsatisfactory a figment of the imagination as an un-embodied lawgiver, a formless ruler, and an intelligence so thoroughly sphinx like and statuesque as to be without the warmth of attribute, guised under the name of passion, what could man expect? But under the comprehension of the new truth what a stimulus was found to prayer, to faith, to trust, to life! When read, and re-read in the light of sacred history, free from comment, from subterfuge, from speculation and from tradition, how the ambition quickened, how the aspirations swelled, how the sense of dignity increased, with the revelation of descent, of prospect, and of the certainty that divine law and system would work out the problem of destiny in regard to every faithful and obedient child.

Circumstances now favored a visit to the old homestead, and eyes now opened and soul enlisted, said, "these good, honest, God-fearing, Bible-reading people of the north only need that this should be presented to them and they will accept the same *en masse*; the visit was duly made, but alas for human expectation, the old Sabbath school-teacher, the class-leader, the church and chapel associates, the pious mother and long-time friends turned to the charmer an unwilling ear; there was no special prejudice, but feeling, tradition, association, weighed more in the balance than Biblical consistency and (at that time) trembling testimony, nevertheless, with much amazement and peculiar misgivings, the return trip from home and friends was made to brighter scenes.

It was soon found that the new experience and associations were absorbing in character and exacting upon time, so a situation became vacant and new-found faith a trial; application was made to the old employer for re-installment, but the reply was, "example is contagious, and liberty given to one for late hours and special privileges, may become license to another;"

this where there was fifty or sixty employees was unanswerable, but after momentary silence, the remark was made, "I cannot give you a situation in our establishment, but I will recommend you to another much better than we can do for you;" this recommend was successful, and Liverpool with its now endearing associations was exchanged for new experience in the ancient town of Shrewsbury; on arrival every thing was pleasant, and on Sabbath the new employee was partly expected at church, but the promise (without explanation) had been extracted that religious ideas and practice were outside business ability, so quietly the path was found to a little out of the way room, occupied by the Saints, most of whom were workers in the linen thread factory, owned by Marshall and Co; here a warm welcome followed personal introduction, but there was a wide contrast between the large and comparatively well-to-do congregation of Liverpool and the new one; yet the preponderating element being young converts of both sexes, was productive of much warmth, enthusiasm and zeal; they were a band of devoted workers, the young Elders traveling from seven to fifteen miles and return on Sundays, and the young sisters going from house to house filled with the spirit of testimony, delivering and exchanging tracts; here was experience and life indeed, yet the work was uphill in a church and tory ridden town, every public influence was against the work, and it was really only in connection with the factory mentioned that those who professed "Mormonism" could find a livelihood, with but rare exceptions; contempt and yet apathy was every where apparent, strangers coming to meeting were but few, but a remark made by our last convert showed the smouldering fire of faith, "If 'Mormonism' is what I think it is, we can shake this old town from centre to circumference," so to put the matter to the test, a course of lectures was announced by large posters, which attracting general attention filled the meeting house and concluded in a few baptisms, until opposition became very decided from ministers of several denominations, and a noted anti-Mormon lecturer was sent for to squelch the active, modern (!) heresy in this old conservative town.

Several of the most active brethren gathering, brought the subject of our sketch to the front, and as testimony after testimony was received and enjoyed so did assurance increase; here was found the value of the past experience, for no matter who the man or minister who might become an opponent, knowledge of the platform, system and doctrines of each seemed to pave the way continually to easy victory, so far as scripture and argument were concerned. When this was yeilded, defamation of the prophet and people was tried, and here came results, which were altogether unexpected. When the suggestion was acted upon to read what every reachable opponent had to say in regard to the people called "Mormons" or Latter-day Saints, it was little dreamt that in practise, in experience, from an apparent evil would come a real and lasting good, so controversy, while momentarily unpleasant, sharpened the faculties and led by impulse irresistible to plead earnestly for the promised life and power of the Holy Ghost.

[TO BE CONTINUED.]

MASCULINE CHASTITY.

One of the most remarkable things in human nature is this willingness of women to sacrifice a girl's life for the chance of saving the morals of a scapegrace man. If a pious mother can only marry her son to some "good religious girl," the chance of his reformation is greatly increased. The girl is neither here nor there, when one considers the necessity of saving the dear Beelzebub.

The above remarks are by Edward Eggleston, in *Sunday Afternoon*. They touch on a very important point. There is something truly revolting in the complacency and even approbation with which society regards the union of a pure, virtuous and honorable

maiden with a tainted, *blase* rake, who has dipped into the corrupt pool of fast life until his soul is steeped in its deadly influence, and his body is poisoned with the virus of licentiousness.

According to the one-sided customs of modern Christian social life, the slightest misstep of a thoughtless girl makes her an object of scorn and reproach. But a young "blood" may "sow his wild oats" with comparative impunity. And after becoming familiar with the lowest forms of vice, and throwing chastity to the winds or burning it up in the fire of passion, an alliance with some spotless daughter of an unsullied family, is considered the correct thing, to settle him in society and keep him from further rovings.

Our mothers should teach their daughters to detest and avoid the libertine and the *roue*. He should have no passport into virtuous society. A man who is known to be stained with the sin of seduction, or smirched with the vices which are winked at in the world as indiscretions, is not a fit associate for the daughters of Zion, and the thought of marriage with such a being, should be regarded by all chaste women with horror.

Much of the blame which attaches to the unfit unions that take place, belong to the matrons who permit polluted but polite, vicious but handsome, scoundrels to enter freely into the sacred circle of virtuous homes, and who meet them as equals, and smile upon them as worthy, in the ball room and in select social gatherings.

Not until lapses from purity are considered as disreputable and defiling in man as in woman, and justice is equally dealt out to both sexes, will society be purged from the evils which permeate it, and sexual chastity be seated upon the throne and wear the regal crown to which it is entitled. —*Deseret News.*

NOTHINGISM.

The Communist movement in this country, U. S., is the counterpart of the Socialist organization in Germany, both of which are represented in an exaggerated manner by the Nihilist combination in Russia. The latter is the very extreme of the radicalism and infidelity which are gradually spreading through all civilized countries, and undermining the foundations of society. It is the culmination and sequence of what is mis-called "liberalism."

Nihil is the Latin name for "nothing." The Russian "reformers" are called "Nihilists," because they propose the destruction of all government, national, local, or social, and of all creeds, forms and ceremonies, without substituting anything in their places. Perfect freedom from all restraint of every kind is their ideal of liberty, and instead of it they establish simply nothing.

This seems incredible to those who have reflected at all upon the needs of society. But it really appears to be the aim of the Nihilists to reduce all things to chaos. No law, no religion, no family, no government, no anything in the shape of authority. Yet the very existence of the Nihilist society is a protest against and a refutation of their theories. Without organization it could have no existence; without rules and regulations it would be powerless; and without leaders clothed with executive authority its members could accomplish nothing. But it is organized systematically, with stringent laws and authoritative officers, and its edicts are executed even unto death. It is so extensive and powerful as to give real cause for alarm to the Russian government, and diligent measures are adopted for its repression and extinction.

The spirit which prompts these movements comes from beneath. It is the genius of destruction. Envy, malice, revenge and hatred are its natural emanations; arson, pillage, bloodshed and murder are its objects. It exhales the breath of hell, and would fill the werld with woe and

darkness. Left to itself, to spread and strengthen its hold on foolish mortals, it world defy heaven and make war on earth, give place to the worst fiends of the infernal regions, and turn this planet into a pandemonium.

It has been remarked by anti-"Mormons" that apostacy from the "Mormon" Church tends in this direction. That it naturally makes men Nihilists. That when they revolt from the rule of the Priesthood, they go to the extreme of unbelief and rebellion against all authority. That they become infidel and revolutionary in the extreme. The cause of this is said to be a reaction from the servility with which they stooped to the bondage of the Church, and from the unreflecting condition required by a Priesthood that claimed to do all the thinking for them.

This statement has some truth in it, so far as the condition of many seceders from this Church is concerned. But the reasons given for that lamentable condition are entirely incorrect. There is no such bondage in this Church as is assumed by its opponents. All the members of the Church are encouraged to think and act for themselves, the free agency of man being one of its prominent tenets, and the doctrine of individual accountability being taught in the plainest manner by its ministers. The very object of Priesthood is to bring every individual into personal communion with his Maker, and develop in him, to the fullest perfection all the faculties of his being, physical, intellectual, and spiritual, that he may understand, act, and be saved and exalted for himself.

The reason why persons who apostatize from the "Mormon" faith generally become infidels, is because they have weighed the various religions of the world and found them all wanting, when compared with the system vulgarly called "Mormonism." In this system are to be found every doctrine and ordinance and blessing and gift, taught in former times by those whom the various sects of Christendom claim to have been inspired. Everything in those sects that will stand the test of reason and scripture is incorporated in this system. The fulfilment of every promise made in the Gospel taught by Jesus of Nazareth and his Apostles may be enjoyed in this Church. There is a most powerful spiritual influence connected with it, that every member may partake of, and which is as real as the warmth and light of natural sunshine.

If from any cause—sin of omission or commission, the conviction of the truth of this work—amounting to positive certainty, fades away from the soul, it becomes untrustful in any religious organism or preacher. The seceder, losing faith in that which he knows is superior to any other religious system, loses faith in all. If he joins either of them he knows he is a hypocrite and a deceiver. He is satisfied that if there is anything at all in the Christian religion it is embodied in "Mormonism," and turning from that he cannot consistently embrace any of the hollow creeds of man's invention. This is why seceders from this Church become infidel in their notions, and like a bark upon the sea without rudder or compass they are adrift, tossed to and fro by contrary winds of religion, politics, social theories and new-fangled schemes, never anchoring in any peaceful harbor. They are as nearly Nihilists as anything, and are in that dreadful condition described in scripture as "without God in the World."
—*Deseret News.*

LONDON.

No city known to modern civilization can be said to present so great a variety and combination of aspects as the capital of the British Empire. Paris, Vienna, and Berlin each has its characteristics, but it is impossible to tell the distinctive feature of the aggregate mass of houses that goes by the name of London. Although a concentrated world, it can scarcely be said to be a colossal uniformity, for human individuality and existence

appear under every form and in all conceivable moods, at every stage, and in the most thorough contrast. Older than many a cathedral city, around whose towers the shadows of the past still cling, the spirit of modern times is constantly asserting itself: and right opposite the old Palace of Henry VIII. and Cardinal Wolsey, in Fleet street, the capacious pile of the new Law Courts is now gradually rising. The associations of bygone ages, which linger round the ancient gateways and secluded cloisters of the Temple, are but a few yards removed from the rushing traffic of the Strand. London, in short, although a place of contradictions and anomalies which you meet at every turn, contains one of the healthiest populations in the world. Although so vast in size to-day, it was for a long time very slow in growth. Roman London, with its walls two miles in circumference, had its boundaries well marked out by five great gates, Aldgate, Bishopsgate, Cripplegate, Aldersgate, and Ludgate. It had then an area of about 500 acres. The name Saxon and Norman London, and the additions successively made during the reigns of the Plantagenets, the Tudors, and the Stuarts. But for centuries its progress in size was not a rapid one; and as lately as the days of Queen Elizabeth, Spitalfields and Finsbury were archery grounds, Moorfields was a marsh, and St. Giles's, Cripplegate, was the church of a little hamlet beyond the walls. St. Giles-in-the-Fields was a desolate village; from Charing Cross and the Haymarket were hedge-girt roads leading into a rural solitude. In the reign of James I. London contained about 200,000 inhabitants. Behold it now! Take your stand upon the Monument, or high up in the golden cross of St. Paul's Cathedral on one of those splendid summer mornings so many of which are now in store for us. Down, down, below you, outspread like a gigantic map, is a community whose magnitude has been unequalled in this world's long and chequered story. The sun is shining upon the river which, cutting the giant city into two parts, winds slowly through it like a tangled skein. The multitude of ships upon its surface seem motionless, so great is the height at which the spectator stands above them. The busy crowds in the streets are like so many clusters of ants. The vehicular traffic which is being poured across the bridges presents the appearance of a fixed and unbroken line. The sound which reaches the on-looker is deadened by the intervening distance, but, strangly enough, there is commingled with the subdued hum, the melody of church bells rising from many a steeple, which, ascending high in air seem to tell of the world towards which they float away, and of life which is far removed from "the reach of these inferior things."

GOD pardons like a mother, who kisses the offense into everlasting forgetfulness.—*Beecher.*

UNDECORATED.—While every grave at Arlington received its floral offering; when every cemetry throughout this broad land was strewn with flowers; when loving hands everywhere sought treasured spots where rests the honored ashes of the loved ones who had laid down their lives in defence of their country; when with one accord the living went forth to pay their only tribute to our exalted dead, one grave remained without a flower—not one bud—to show that he who slept beneath had not passed out the fond memory of mankind. No loving hand had twined a laurel wreath to place upon the spot which marked his resting place. Standing amid a wilderness of the choicest exotics, surrounded by a profusion of all that would have gone to make it beautiful, left alone to its cold granite, stood the tomb of Washington on Decoration day. There upon the grounds of Mount Vernon, amid a wealth of flowers, no hand was found to pluck a bud or branch to deck the honored grave of him who was "First in war, first in peace, and first in the hearts of his countrymen." There on the boasted "Old Dominion's soil," where man was never loath to boast their pride of him and his, no patriotic thought had stirred Virginian mind to do honor to his memory.—*Washington Chronicle.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 24, 1878.

"THE TRULY GREAT OF EARTH."

In this issue of the STAR will be found the completion of "Chapters from the Life of President Brigham Young;" it is to be presumed that all our readers have followed with unabated interest the thrilling record as it has been laid before them; there is surely nothing more inspiring than to have clear ideas in regard to the character and work of those who leave in unistakably good results their impress upon the age in which they live; no matter who these men may be, or what their chosen profession or particular line of thought, when they become the objects of universal comment, when in them (so to speak) becomes embodied some special need or characteristic, some new theory of life or government, some grand discovery in philosophy or science, some startling revelation of prowess or bravery, some splendid exhibition of God-like unselfishness, and till then unknown philanthrophy, men pause and contemplate the magnificent possibilties which are enshrined in the as yet unfathomed recesses of the human organization.

These men become the giants of their race, the captains of its surging hosts, the great moulders of the vast unborn; new combinations of circumstances follow their bidding, new prospects open to the vision at the movement of their gifted wand, heroes and demigods are they upon the page of history, and the nations which claim them as their sons, raise for them in life or death the towering shaft, the public monument, the grand mausoloem, and the national character becomes lifted by contemplation and imitation to a higher plane.

The world is richer for its Reformers, its Statesmen, and its philosophers, richer for its scientific and literary masters and students in their several fields of thought, richer even for its martyrs—men who in the fearful fight have gone down in apparently vain endeavor to raise their age and time; yet the seed they planted germinated, the unwelcome truths they uttered met congenial soil; their soaring thought far in advance of their paltry span of life becomes the common property of the masses in the ages of the future!

It is doubtful whether any realize the immense weight of tradition, of habit, of weakness, of ignorance and sin so decidedly, as those do who are seeking to change, remove or supersede the same; quickened conceptions, the realizing sense that they stand almost alone, uncomprehended, misrepresented, or contemptuously regarded, would crush a common nature; it needs high moral courage, the indomnitable will, uncompromis ng fidelity to conviction, to stand

before mankind protesting against that which enters into the very marrow and life—which have become sacred by association and use—things hoary with antiquity and made honorable by the memory of mighty names; yet this as been always necessary, and history points out that those who have sunk their own individuality, who have not come in their own name, who have been the sent messengers of heaven, that they have left the most indelible impress upon the records of the past; we know but little of the Pharaoh's contrasted with what we know of Moses; we know but little of Babylon and of the mighty contemporaneous cities of that time, but the words of Isaiah, Jeremiah, and Ezekiel are "familiar in the mouth as household words;" we know but little of Palestine or "the region round about," but the name of Jesus is on every tongue in Christendom, the fishermen of Galilee are known to all our children, and are more glibly spoken off than are the kings and queens who lived but one short generation ago; and it needs no stretch of imagination to believe that in time to come, the names of Joseph Smith, Brigham Young, John Taylor and others of the faithful Apostles and leading spirits of the Latter-day work, will be better known and more familiar to the millions who shall inhabit the Western Hemisphere, than will be names of the Presidents of the United States, the Governors of Canada, the Presidents of Republics or the crowned heads of Southern America.

And these men who will thus be known as Prophets and Apostles, will not give to themselves the credit of their fame, they will have no personal boasting as to genius, talent, or endowment, but they will claim as their predecessors claimed, that the glory belongs to God, that He inspired them and gave them the revelations of his Son, yet this very self-abnegation will give them fame, it will hand down with unfading lustre their names to the remotest future. E. W. Tullidge in writing these chapters has essayed to give much credit to President Young, which he never claimed; he has essayed to give credit to the Elders of Israel that which they do not now claim; and to the people that which they never will claim; he takes the broad view that all the grand historic characters of mankind have been working out the problems of Divine purpose; but the Prophets and Apostles and inspired men of God in all ages have had their own special calling and special mission upon the earth, they have held the keys of the Eternal Priesthood, have been in a direct sense and as a matter of fact, the specially appointed delegates and representatives of God upon the earth.

No fault may be found with the writer for his views; long an apostate (so-called) from the faith of the Gospel, he could probably take no other position; we none the less honor the magnammity, the intense interest which the "Chapters" indicate, and the real zest for and love of his topic, born measurably no doubt of early associations and long cherished conviction; but our comment is, that God was there in a higher sense than he is in Bismark and Beaconsfield, in Washington and Wellington, in Shakespeare and Goethe; President Young received the prophetic mantle which divine appointment gave to Joseph Smith, and these together have been the Elijah and Elisha of this Church and to this generation, so far as they have been received; the reins are now held by other hands, the tried and trusted yet lead the hosts of Israel, but God is behind and through it all, seeking to accomplish the

establishment of his kingdom, and the bringing in of that righteousness which shall be from everlasting to everlasting!

Boasting may be pardonable sometimes, and is at least not uncommon. Nebuchadnezzar, when walking in the palace of the kingdom exclaimed, "Is not this great Babylon that I have built, by the might of my power and for the honor of my majesty?" Alexander boasted at his death that he had found Rome of brick but left it of marble; Napoleon the Third when he concentrated the kings and nobles of the earth at his Capitol for the Exposition, wished it to be understood that he had made Paris the gayest and most magnificent city of Christendom, but Brigham Young might have boasted how (that under God, by his labors and the labor of his brethren), twenty-five thousand happy homes nestle in peace and plenty amid the valleys of the Rocky Mountains, and that the inhabitants of these homes had been fugitives from the hand of persecution, and gathered from two to seven thousand miles from the Christian towns of Europe, and from the continents and islands of the sea; he might have boasted that by the same power he had been enabled to lay the foundations of a social order and system unique among mankind, a religious community the living counterpart of that established by the brightest son of earth even "Jesus Christ the righteous," and organized the nucleus of a kingdom and government that shall never pass away.

This would have been a boast dwarfing to insignificance the highest ambition of the Potentates of time, but he was willing to acknowledge the guiding hand of heaven, the power of inspiration and revelation from on high; since those chapters were written, the great, the beneficent, the leader, has passed away, but his works shall be his monument; his history, the nation he created; his true place among mankind, the Prophet of the living God; as he was honored, so shall his successors be honored, with the approbation of heaven, with the confidence of their co-religionists, with the contempt and derision of many contemporaries, but their names shall be enrolled in the not far distant future among the "men of renown," for "the memory of the just is blessed," and "their path is as the shining light, that shineth more and more unto the perfect day." H. W. N.

NOTICE.—Presidents of Conferences are reminded, that immediate attention should be given to the forwarding to this office, of *semi annual* Temple, Tithing and Statistical reports, also the regular monthly and quarterly reports which are immediately due.

ATTENTION.—The S. S. *Nevada* will sail on the 29th inst., carrying the last company for the present. Names and ages of intending passengers should be sent immediately, and they should arrive here on the 28th inst. For general instructions to Emigrants refer to STAR of May 6th.

ABSTRACT OF CORRESPONDENCE.

Elder Louis Howells writes from New York, May 5th, as follows:

"Our faithful ship *Nevada* arrived here this warm day in May: "all well," and we feel like saying, "God make us valiant workers in the land of liberty, to assist many more of our worthy friends to come to the marriage of the great

bridegroom," "may Israel's God bless you in publishing glad tidings in the name of Jesus Christ." We take train from this place to Ogden City, at 3 p.m. to-morrow. With warm love to brother C. W. Nibley and the Elders of the European Mission, not forgetting "expressive" Wales, or the kind Saints who administer comfort to the servants of the Lord. All the Saints join in with me to you. We sent 29 letters to England to-night, and many to Zion, that our happy friends may meet us."

Elder Wm. F. Barton writes from Deane Rumworth, near Bolton, as follows:

"All moving on pretty well here, no need to complain particularly only work is scarce and money hard to get—(I have told the Saints it was coming)—these bad times, and advised them to be prudent and wise, and to let the Kingdom of God be first, and some have done so and are just moving on nicely. I saw the STAR account of the Haydock explosion loss, 235; I have been at the colliery, and I learn from minute enquiry, the loss will not be so great as expected or reported—probably 204 to 210. I saw a large number of the bodies, which were fearful to look upon—can this be the judgment of God for disobedience, for I believe many of them may have heard the Gospel from my own lips—all right—I do not know but we look for these things after we have warned the people."

Elder J. H. Miles writes from London, June 17th, as follows:

"I feel that I should not do justice to my feelings if I did not write concerning my recent labors. You are of course aware that I have been here nearly two years; and when I say that I have gained a great experience which I know will be extremely useful to me in time and in eternity, I say neither more nor less than the truth. In January last, (previous to my father's death) I began to feel a little despondent, because I was afraid I should have to go home, and that none of my friends or relatives would go back with me, but a few weeks changed this state of things materially. Truly, the Lord overrules for good in the behalf of those who love him, and who try, although in the midst of weakness, to do right. Yesterday I had the inestimable blessing and privilege of baptizing my three youngest brothers and sister, together with their mother, which made that the happiest day I have spent while on my mission. To say that I am grateful to our Father for His goodness and mercy is but to give a faint expression to my feelings. Deeds, not words, prove us to be men. I feel to try and prove my gratitude to our Father by my deeds. My brothers, sisters, and their mother will be only too glad to gather with me to the Zion of our God when I return. I am happy to state that the disposal of my father's estate approaches completion. I find that the God of Heaven is a good judge and lawyer, and that he can and does plead the case of his servants with a voice that must be heard. Thanking you sincerely for the good advice that in common with others of my experienced brethren you have so liberally given me while here on my mission, especially since my father's death, I pray God our Father to bless you all for the same."

HOME CORRESPONDENCE.

Leeds, May 17, 1878.

Elder H. W. Naisbitt.

Dear Brother,—All my forces are in the field, not, however, scattering the missiles of death, but bearing the precious seeds of truth. I have returned to Leeds from a tour through Halifax side of the Conference, and have visited Hebden Bridge, where the Saints say a "Mormon" Elder never before preached (?) Walked there, "all alone in my glory" after visiting at sister Norcliffe's at Mytholmroyd,—she informed me how to find the town, and thought I might obtain a place for preaching outside the "White Horse Inn." I called there and enquired if I could occupy a preaching position, but the landlord being absent, his lady could not grant

me the privilege. Determined not to return without saying something to the people, I walked around town to learn if there was any other place, when in conversation with an elderly gentleman, I learned that I could likely get a speaking position near Hebden Hall, which is situated on one of the principal streets. Nothing discouraged (although by this time the evening was advancing) I made application for the ground and succeeded in obtaining it. I afterwards summoned the bellman to my aid, and the work of preaching to an audience of about 150 commenced, the utmost attention being paid by all present. Returned same evening on foot to Mytholmroyd, walked from thence to Halifax on Sunday morning, and held meeting, after taking tea with your sister and family, and in the evening took train for meeting at Bradford, where I met Elder Child. We have commenced open-air meetings at Armley, Hunslett Carr, and on Leeds Moor, the audience their last evening forming the largest religious meeting (our people say) ever held there. After Elder Abbott and myself had addressed this meeting a Methodist minister commenced an attack upon polygamy, saying some very hard things against it, to which I listened for a long time and replied; he expressed holy horror at the idea of plural marriage, and made an attempt to prove it false by the Bible. (This he could easily do, of course). How singular that these immaculates should be so shocked at the idea of plural marriage. Would it not be a salutary work if these pious divines would apply themselves to the removal of the local social evil, and to the elevation of some of these fallen women, and thus cleanse their own augean stables, before they undertake to characterize as "corrupt and damnable" a system which the Prophets of God under the immediate sanction and command of high heaven practiced during a period of thousands of years. Polygamy, as practiced by the Prophets, was meant for the increase and regeneration of the race, and the Almighty chose to send His only begotten Son through this God-ordained lineage. Would these ministers dare to denounce that lineage, to declare the practice of Abraham, Moses, Joshua and David, immoral? If so, on what code of morals do they base their theology? Certainly not on the Bible. Will they therefore, tell us what the standard of morality is if it be not the Bible? Perhaps the rev. gentleman chooses to call the one-wife system, as practised by his church, the standard by which we are to judge of what is immoral and anti-scriptural. But the question arises, whence did the Methodist church, as well as all other so-called christian churches of the 19th century, derive their compulsory system of one-wife marriage, or monogamy? Was it from the Bible? We challenge them to point to a single line either in the old or new testament in support of such a principle. How, then, was it derived? History says from Pagan Rome. What, says one, our monogamic marriage derived from Pagans? History, I repeat, History, the great arbiter that must decide all such questions, answers, "Compulsory limitation to one wife was of Roman origin!" Jesus, and his Apostles, although dwelling in the midst of, and addressing their teachings to, a nation which had inherited the practice of polygamy from a long line of prophetic ancestry, never once reproved the Jewish nation, or any individual of that nation, for this polygamous practice. Can it be possible that He and his Apostles who were constantly reproving the sins of the Jewish nation, should never have left us a single line of disapprobation of this practice? Nay, is not such silence tantamount to an approval of the system? "If ye are Abraham's seed ye will do the works of Abraham." Before men assume to denounce as unholy and anti-scriptural the system of plural marriage, let them study the Bible, lest they should be found among those who wrest the Scriptures to their own damnation.

Brother Child is at Yeaden, where he has been discussing the same question to comply with a written challenge by a Baptist. I think it is a good sign when these ministers become uneasy about our principles, yet we never preach polygamy in any of our discourses, but these authorized teachers of the religious sects not being able

to grapple with the first principles, fall back upon this in order to make the people think that we have something shockingly wicked which we keep in the background,

Your Brother, C. D. EVANS.

FOREIGN CORRESPONDENCE.

S. S. *Montana*, off Queenstown,
June 16th, 1878.

Elder H. W. Naisbitt.

Dear Brother,—After you left, and while in the River Mersey, yesterday, brother Theodore Braendli called all the Saints below, and effected the following organization of the company: Elder T. Braendli, President; Elder R. Maeser, 1st Counselor; M. M. Steele, 2nd Counselor and Secretary; Elder S. Claridge, Chaplain.

The company was then divided into two wards, Elder E. Spray, 1st Ward, with Elder C. Starkie and William Jackson, assistants; Elder C. Vaterlaus, 2d Ward, with Elders Franz Brens and John Rickli, assistants, Elder George Boddison, Captain of the Guard.

We have enjoyed our ride hugely thus far, no sea sickness among our passengers this morning. Some good singing was given us by the girls from Birmingham, Manchester and Glasgow Conferences, as also by the Swiss and German Saints. Every one seems determined to do all that lies in their power to make the time pass as lively as possible.

With kind love to yourself, with the brethren and sisters at "42," we remain your brethren in the Gospel,

TH' BRAENDLI,
R. MAESER,
M. M. STEELE, Sec'y.

S. S. *Nevada*, New York,
June 5th, 1878.

Elder H. W. Naisbitt.

Dear Brother,—Between two and three this afternoon we arrived here all well and in good spirits. Our voyage was a very pleasant one, of course the greater portion of us partook of sea sickness, but after a day or so we were all well again, and when the weather admitted were out on deck, partaking of the fresh sea air.

After leaving Queenstown (Sunday, 26th inst.) every thing went along very nice until the morning of the 30th, at about 2 a.m., when the vessel stopped on account of a bolt in one of the cylinders breaking, this caused a delay while making necessary repairs, but at 7 a.m. we were on our way rejoicing. Later in the morning of the same day, one of the Scandinavian sisters gave birth to a little son. In the afternoon brothers Thomas Judd, S. P. Neve, Louis Howells and H. B. Clawson blessed it (brother Judd being mouth) and gave him the name of "Nevada Atlantic Larsen." The mother and child got along very well and were able to pursue their journey with the company toward Zion. Sunday morning the Captain held service in the saloon, after the order of the Church of England, to which as many as could get in were invited. In the afternoon we held a meeting in another part of the ship, to which all were invited, and a good spirit accompanied us. The time was occupied by brothers Ball and Morton, their texts being the first principles. The strangers who attended listened quite attentively, and seemed much interested. During the last day or so after crossing the Banks of Newfoundland, we had fog pretty much all the time.

In the evening of the 4th there was a concert got up by the officers of the ship. Quite a number of the brethren and sisters assisted in the little entertainment, which went off well. Mr. Geo. Purdy, a musical director, presided at the piano, he also gave one or two very nice pieces on the violin.

When the weather admitted the Saints were on deck: some in little crowds sing hymns, songs, chatting and laughing, making themselves as happy as circumstances would allow. The Captain and officers were very kind and courteous, doing all they could for us.

June 6th. Having got all things fixed we are to start by the Penn. Central